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THE

Missionary Magazine

AND

CHRONICLE.

AT the commencement of the present century, when the Evangelical Protestant Church of this country was just awaking to the duty of extending the blessings of the Gospel throughout the world, the first difficulty to be overcome, was to obtain access to the millions of perishing heathen. This arose, not exclusively, nor even chiefly, from the opposition of the heathen themselves, but rather from the selfish and anti-Christian policy of their so-called Christian rulers. At that time, to the dishonour and shame of England, wherever her power prevailed in heathen lands, it was employed, legally and systematically, to exclude the Christian Missionary from the benighted multitudes who were subject to our sway. Such was the case in INDIA, AFRICA, and above all, in the WEST INDIES. In these latter colonies slavery universally prevailed; and the slaveholder, conscious that the just and benign principles of the Gospel must in their influence prove fatal to the oppression and cruelty which he practised on the miserable victims of his power, laboured by all means to exclude from those shores the messengers of Christian mercy. Our readers will see from the subjoined narrative, that an Englishman, at that time holding the dignified position of Governor of British Guiana, thought it no disgrace to himself to address to a newly arrived Missionary the following language of insult and intimidation:—"If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately."

JOHN SMITH, to whom this threat was addressed, soon found that it was more than empty words, and in less than five years afterwards, for the offence of teaching the negro to read the Bible, and seek the blessings it reveals, he was seized and tried by a military court-martial, consigned to the dungeon of Georgetown, and sentenced to die a felon's death. God, in his mercy, frustrated the expected triumph of his murderers, and rescued the soul of His servant from their hands; but the reign of terror

was now drawing to a close, and no single event hastened its downfall more directly than the martyrdom of SMITH. Within a little more than ten years from that period, that great triumph of British justice and mercy was achieved—the abolition of slavery throughout all the colonies of Britain. Henceforth our emancipated fellow-subjects became accessible to the ministration of the Gospel, and the results, in DEMERARA, will be learnt from the following narrative.

HISTORICAL SKETCH OF MISSIONS IN BRITISH GUIANA.

NO. I.—DEMERARA.

The territory now subject to the British Crown on the North-eastern part of the Continent of South America, comprised originally three distinct Dutch possessions, named after the three large rivers, Demerara, Essequibo, and Berbice. Essequibo, the earliest of these settlements, was united to Demerara in 1789, but Berbice remained a separate colony until 1831, when it was also added to Demerara, thus forming the extensive province of British Guiana, with an ocean frontage of 250 miles, and an inland depth varying from 300 to 450 miles. Of the 100,000 square miles contained in this large tract of country, only 12,000 are as yet under cultivation, consisting chiefly of narrow slips along the coasts and the banks of the rivers.

British Guiana has been under English rule 57 years, having been finally ceded to the British Crown by the Dutch government in 1803; and the operations of the London Missionary Society here were commenced about five years after it became a British possession, namely, in 1808, a year memorable in West Indian History as that in which Great Britain abolished the infamous slave trade, which for more than 200 years had been carried on between Africa and her West India Colonies.

At the time when the further importation of Africans was prohibited, there were at least 150,000 slaves in Demerara, Essequibo, and Berbice, for whose religious instruction no provision was made. And thousands of European colonists were not much better off in this respect than their poor oppressed dependants, for when it was a Dutch colony, there were only two places of worship in the whole country: one, a small Lutheran Church at New Amsterdam, Berbice; the other, a Dutch Reformed Church, a hundred miles distant, at Fort Island, Essequibo.

It was not likely that men so careless about the means of Christian instruction for themselves would be interested in the spiritual welfare of their slaves. And there was, in addition to this godless indifference, that strong dislike to the religious enlightenment of their people which has been almost invariably manifested by slave-holders. Hence, when, in 1805, a Wesleyan Missionary from Dominica visited Demerara with a view to establish a Mission, he was told by the Governor, "I cannot let you stay here, you must go back." Such was the determined opposition then exhibited to the religious instruction of those held in unrighteous bondage.

Notwithstanding, however, the bitter opposition of the slave-holders generally to the entrance of the Gospel amongst the slaves of British Guiana, the first Mission of the London Missionary Society in this colony was commenced at the urgent request

of one who was a possessor of slaves, Mr. Herman H. Post, proprietor of Plantation Le Resouvenir, on the East Coast of Demerara. This gentleman, who was a native of Holland, was favoured, in the days of his childhood, with the pious teachings of a godly mother, who for many years adorned her profession as a disciple of the Lord Jesus. The good seed cast by a praying mother into the youthful mind of her son long afterwards bore fruit in a distant land, when that son became the honoured instrument of introducing to Demerara a devoted servant of Christ, the Rev. John Wray, who was sent out by the Directors of the Society, and who was the first Christian minister that ever opened his lips to show the way of salvation to the enslaved inhabitants of this benighted land. In February, 1808, Mr. Post welcomed Mr. Wray to his house. A building on the plantation was at once appropriated to the purposes of religious worship, and numbers of people from neighbouring estates came to hear the Missionary. Mr. P. subsequently erected a new building, Bethel Chapel, and also a residence for the minister.

This act of preaching the Gospel to the people was viewed with great jealousy by many, and Mr. Post was looked upon by most of his fellow-planters as a fool and a madman, who charged him with introducing among the negroes the elements of anarchy, disorder, and discontent. Unmoved, however, by these things, he not only fostered the Mission commenced on his own estate, but he sought to extend the good work to Georgetown. His efforts were successful, and in 1809, the Rev. J. Davies, another agent of the London Missionary Society, arrived in Demerara, and commenced the Providence Chapel Station in Georgetown. Large numbers of the people, some from distant parts of the country, attended the means of grace at Providence Chapel, and some are still living who can tell how they suffered the loss of sleep, and performed long journeys to town; how they had to endure increased labour, and risk seizure as runaways, in order to listen from time to time to the words of eternal life.

Mr. Wray continued his labours at Bethel Chapel with diligent zeal, and with encouraging tokens of success. "It would be ingratitude to our God and Saviour," wrote Mr. Post to a friend in 1809, "not to praise His name for what He has done. He has built His temple in this wilderness, and I trust has given us reason to call it Bethel, because in it many of the ignorant negroes have experienced the presence of the Lord. It is not possible that such a change could otherwise have been effected in their conduct, both on my own and other estates, but especially on the estate next to mine. They were formerly a nuisance to the neighbourhood, on account of their dangerous communications; but they are now become the most zealous attendants on public worship, catechising, and private instruction. No drums (employed in heathenish lascivious dances) are heard in this neighbourhood, except where the owners have prohibited the attendance of their slaves. Drunkards and fighters are changed into sober and peaceable people, and now endeavour to please those who are set over them."

After Mr. Post's death, in 1809, Mr. Wray continued to labour at Le Resouvenir, now and then visiting other parts of the coast; until, in 1813, he removed to Berbice, where, as far back as 1738, an unsuccessful attempt was made by two Moravian Missionaries to commence a Mission amongst the slaves. These devoted servants of Christ finding on their arrival there no opportunity afforded them by the Dutch colonists, of instructing their slaves, removed into the interior, where, after surmounting many difficulties, they succeeded in forming a flourishing Mission Settle-

ment among the aboriginal Indians, of which some thousands still roam through their native forests. Even there, however, the opposition of the European colonists pursued them; but they continued to labour on, until, in 1763, the negro slaves in the colony rose in rebellion against their cruel masters. The rebels attacked the Indian Mission village. The people were scattered. The Missionaries escaped to Demerara, where two died, and the remainder embarked for Europe. Thus, Mr. Wray was the first Christian Missionary who was permitted to instruct the enslaved inhabitants of Berbice. Of his abundant and useful labours during the quarter of a century he resided in that part of British Guiana, some account will appear in a separate sketch of the Society's Mission in Berbice.

In 1813, another of the Society's Missionaries, the Rev. Richard Elliott, came to Demerara, and commenced a new station at some distance from Providence Chapel, in the Cumingsbury District of Georgetown. On Mr. Elliott's departure from the colony ten years afterwards, this station was abandoned, but another which he formed at plantation Blankenbury, on the west coast, is still flourishing, and has been long known as Ebenezer Chapel. Mr. Elliott also occasionally visited the Arabian coast to the west of the river Essequibo. And thus "the glorious Gospel" not only at length found an entrance into this "land of darkness and of the shadow of death," in spite of the resistance of many of its most influential inhabitants, but "the word of God grew and multiplied;" so that in 1817 (nine years after Mr. Wray's arrival) it was testified by an eye witness: "Many old men and women as well as young ones, amongst the slaves here, are to be found with books and catechisms in their hands or pockets. Some *thousands* know that Christ is the Son of God, and the Saviour of sinners; and I doubt not that some *hundreds* believe to the saving of their souls."

From the time of Mr. Wray's removal in 1813 to 1816 the work at Bethel Chapel was chiefly carried on, subject to some interruptions, by the Rev. James Mercer, who afterwards went to Trinidad, and subsequently returned to England.

Early in 1817, the Rev. John Smith arrived in Demerara, being sent by the Society permanently to occupy the station at Le Resouvenir. The name of this devoted man has become inseparably associated with some of the darkest scenes in the history of this colony and of the Society's Missions in Demerara, though in this, as in other instances, the wrath of man was made ultimately to praise the Lord; and the evil things which were permitted to happen unto him were overruled for the furtherance of the Gospel and the cause of truth and liberty.

The expediency of promoting the religious culture of the people had not at that time been recognized by those possessing influence and authority. It was deemed by such, safer to keep the slaves in darkness, than to afford them light. When, therefore, on his arrival, Mr. Smith was formally introduced to the governor, he was not received very cordially. "His Excellency frowned upon me," said Mr. Smith, "and asked me what I had come to do, and how I purposed to instruct the negroes. I answered, by teaching them to read; by teaching them Dr. Watts' Catechisms; and by preaching the gospel in a plain manner. To which he replied sharply, 'If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately.'" At a second interview, however, the governor saw fit to give Mr. Smith permission to preach, on which he at once commenced those faithful and laborious services which were rendered so great and extensive a blessing to the poor enslaved sons and daughters of Africa; for, among the instruments employed by an

allwise Providence to enlighten and liberate the benighted bondsmen, not only in British Guiana, but throughout all the British West India colonies, this humble Missionary was destined to bear a distinguished and honourable part.

For some years, Mr. Smith faithfully laboured at Bethel Chapel and its neighbourhood, and though many hindrances were cast in his way, and much opposition manifested by his fellow-colonists, yet his efforts were not in vain in the Lord. In February, 1823, in a communication to the Directors of the London Missionary Society, Mr. Smith states, that the number of marriages during the preceding year was 114, that 61 were admitted to the Lord's Table during the same period, and that the total number of church-members was 203. In this letter, Mr. Smith also says, "We have, every Sabbath, a congregation of 800 persons, behaving with praiseworthy decorum. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not one in fifty) have been hitherto violated. A great proportion of them are furnished with Bibles and Testaments. All our congregation, young and old, bond and free, are catechised every Sunday; first, individually in classes, and afterwards collectively."

Mr. Davies, at Providence Chapel, Georgetown, and Mr. Elliott, at Cumingsbury, and Ebenezer Chapel, were able to bear similar testimony to the beneficial results of the preaching and teaching of the Gospel of Christ amongst the enslaved inhabitants of Demerara.

A few months after the date of the letter from Mr. Smith, just quoted, and whilst he and his excellent wife were pursuing their labours for the spiritual welfare of the people around them, a disastrous outbreak of some of the slaves occurred, with which it was sought most unjustly to identify him and the benevolent Mission to which he was devoting his best energies. What was falsely said and wickedly done in connection with this insurrection, bore most seriously upon Mr. Smith's character and reputation, and certainly shortened his valuable life. These painful occurrences, moreover, exercised a considerable influence over the course of events, in the subsequent history of the colony, and of the efforts made to emancipate, as well as to evangelize its oppressed inhabitants.

It is evident that, from the day when Governor Murray so sharply denounced Mr. Smith's intentions and plans for the enlightenment of the people, the Missionary's presence was barely tolerated. He was watched, too, with the most suspicious vigilance. But such was the upright and blameless course which, by the grace of God, Mr. Smith was enabled to pursue, and such the prudent, as well as pious care with which he conducted himself, that even his most inveterate enemies were unable to fix a blot on his character. At length, however, this unhappy revolt among the negroes on the east coast of Demerara, in August, 1823, was eagerly seized on by his persecutors as a suitable occasion for the destruction of his reputation and the suspension of his labours.

Mr. Smith was ignominiously dragged, as a felon, from his peaceful home, and, after an imprisonment of about two months, he was condemned to death by a court whose existence and whose acts were infamously unconstitutional, illegal, and unjust. Many of the people under his pastoral care were also most wickedly condemned to die, and barbarously put to death, though innocent of participation in the insurrection of their fellow-slaves.

Mr. Smith died in Georgetown gaol, whilst under the unrighteous sentence passed upon him by his unscrupulous enemies, and from the time of his lamented decease

until 1828, the Missions on both the east and west coasts of Demerara were laid waste by the spoilers; for Mr. Elliott, at the time Mr. Smith was arrested, had been compelled by the authorities to leave the colony, never to return. Mr. Davies fortunately escaped the violence which fell on his brethren, by being on a visit to England during this troublous period.

The persecutors of Christian Missionaries in Demerara did not find the injustice they perpetrated so advantageous as they imagined it would be to the state of things they had determined to perpetuate; for the righteous indignation so generally excited in the mother-country against them did much to stimulate that fervent hatred of slavery which rested not until the execrable system was abolished throughout the British dominions.

After the insurrection, Mr. Davies returned from England to Providence Chapel where he died in 1826. For nearly three years, the people under his care in Georgetown, as well as those at the country Stations, were left as sheep without a shepherd; but, towards the end of 1828, the Rev. Joseph Ketley was sent by the Society to take charge of the Station at Providence Chapel; and, under his zealous ministrations, things soon began to present a more encouraging appearance.

Mr. Ketley did not confine his useful labours to his own more immediate sphere in Georgetown and its neighbourhood. Early in 1829, he united with Mr. Wray in applying to Governor D'Urban for the restoration to the Society of Ebenezer Chapel, from which Mr. Elliott had been unceremoniously ejected in 1823. His application for simple restitution was at length granted, and the Minister of Providence Chapel, assisted in the following year by the Rev. M. Lewis, continued his labours amongst the slaves of that district, until, at the close of 1831, the Rev. James Scott was sent by the Directors of the Society to take charge of the West Coast Station. A new and spacious chapel was erected at Blankenbury, by Mr. Scott, in 1843, in which the Gospel is now preached to a numerous congregation of old and young.

At Fort Island, on the Essequibo River, where Mr. Davies had sometimes preached, and at Cavia-Cavia, on the western bank of the same river—a spot much frequented by the aboriginal Indians—Mr. Ketley succeeded in establishing Out-stations, under the charge of Native Teachers. Union Chapel, at the former place, was finished in February, 1830, and a House of Prayer was opened at Cavia-Cavia in January, 1834. Other Out-stations, in connection with Providence Chapel, were commenced at a later period—some of which have since become principal Stations. Providence New Chapel (one of the largest in the colony) was built by Mr. Ketley, in 1835, and in 1838 was formally separated from the parent Society, as no longer requiring its aid.

A new era dawned upon this colony when the Act of Emancipation came into force, on the 1st of August, 1834; and the constituents of the Society in the mother country, alive to the importance of additional efforts for the instruction of the people, promptly and liberally responded to a special appeal made by the Directors on behalf of the West India Mission.

During the year in which the so-called “apprenticeship” came into operation, the London Missionary Society, besides commencing a new Mission in Jamaica, sent out four additional Missionaries to British Guiana. In June, 1834, the Rev. C. D. Watt landed in Demerara, and, after some delay, he succeeded in obtaining the grant of a piece of land on plantation Montrose, the next estate but one to Le Resouvenir; and it is a remarkable circumstance, that this eligible spot of ground

was given to the Society by the same proprietor who, eleven years before, took an active part in the arrest of Mr. Smith.

During this and the subsequent ten years, the following Missionaries were appointed to Demerara, but were compelled, from the failure of health, after comparatively short intervals, to return to Britain:—Rev. C. D. Watt, Rev. W. G. Barrett, Rev. J. H. Hughes, Rev. R. B. Taylor, and Rev. S. S. Murkland. During the same period, Chapels were erected or rebuilt, and congregations gathered, at the Stations of Montrose, Beterverwagting, Plaisance, Lust-en-rust, Salem, Leguan Island, West Coast, and Buxton.

The Rev. Charles Rattray landed in Demerara in August, 1834, and, almost immediately after his arrival, was enabled—through the kindness of a gentleman residing there, James Inniss, Esq.—to commence his useful labours at Canal No. 1, on the west bank of the Demerara River. Subsequently, a piece of land was obtained from the proprietor of plantation Lust-en-Rust, upon which a Chapel School and Mission-house were erected, in 1837. In another part of the same district, Salem Chapel was built in 1844, to meet the spiritual wants of a large village, formed in that neighbourhood since the time of freedom, and to this place Mr. Rattray has since removed his residence.

In 1841, Mr. Henderson, relinquishing the smaller sphere previously occupied by him at Leguan, took charge of a new Station on the front lands of plantation Lusignan, which was afterwards removed to Buxton, a large village in the neighbourhood. On the retirement of Mr. Hughes from the mission-field, in 1855, this Station was united to Bethel Chapel, Beterverwagting, under the care of Mr. Henderson; and the Out-Station at Plaisance was connected with Smith Chapel.

Towards the end of 1841 a Station was commenced near a populous, newly-formed suburb of Georgetown, on a spot not far from the gaol in which the martyred Smith breathed his last. As a suitable mark of respect to his memory, and as indicating their full conviction of his entire innocence of the crimes laid to his charge, his honoured name was associated by the Missionaries in Demerara with the new Station. A spacious place of worship—Smith Chapel—was built here by the Rev. E. A. Wallbridge, who was sent by the Society, in 1842, to take charge of this new field of labour. Besides the Out-Stations at Plaisance and Leguan, already mentioned, there are two others connected with Smith Chapel—one at Ann's Grove, East Coast, the other at Post Chapel, Mahaica Creek.

The numbers at present connected with the several Mission Stations and Out-Stations in Demerara, referred to in the preceding sketch, are exhibited in the statistical table appended.

Some of these Stations are now self-supported, and others of them are advancing, more or less steadily, towards the same honourable position. The total amount contributed in 1859, for religious and educational purposes, at the Stations in British Guiana in connection with the Society, was more than £5000.

In Demerara, as in other parts of the Mission-field, Sabbath Schools have always had a large share of attention, and have proved very efficient auxiliaries to the mission cause. Day School education has also been promoted; and at all the Stations and Out-Stations Day Schools are carried on under Missionary superintendence, the expenses of which institutions are met, in a great measure, by the school fees received from the scholars.

More than one effort has been made to establish, in connection with the Guiana

Mission, a seminary for educating a Native Ministry; but hitherto the obstacles to a full realization of this desirable object have proved insuperable. Native talent and adaptation for Christian usefulness have, nevertheless, been developed to some extent by efforts of a less formal and systematic character than those originally designed with reference to this important branch of Missionary operations. Six Native Brethren connected with the Churches founded by the Agents of the Society have (within the last fourteen years) been ordained to the work of the Christian ministry. Of these, one has since died, and the others are labouring usefully in different parts of Demerara and Berbice. Another young man of considerable promise is completing his studies, with a view to Missionary labour in his native colony, at one of the Congregational Colleges in England. The Day and Sabbath Schools connected with the Mission are all now conducted by Native Teachers, some of whom also render very efficient service as catechists and local preachers.

In estimating the results of Missionary operations in Demerara, the peculiar difficulties under which those operations have been prosecuted should not be lost sight of. There was not only open hostility towards Missionary efforts during the gloomy days of slavery, but this same evil system exerted a most injurious influence upon the people those efforts were intended to benefit. The natural tendency of slavery was to stunt the intellect, to foster the most degrading vices, to deaden the moral sense, and debase the character of its unhappy victims. And though slavery is now happily abolished, yet many of its pernicious effects still remain, to neutralize, in no small degree, the beneficial influence of religious instruction. The deteriorating power of slavery, moreover, is not confined to those who were once in bondage; it has corrupted, to some extent, the entire social fabric, and influenced all classes.

The introduction, since emancipation, of large numbers of idolatrous Asiatic immigrants, has also operated unfavourably upon the moral condition of the people of Demerara. Such an immigration may be necessary to a full development of the material resources of the colony, but, unaccompanied as it is by anything like adequate endeavours to evangelize the poor ignorant heathen thus brought by thousands every year into this country, it has operated detrimentally to the moral and religious progress of its native inhabitants.

The labours of Missionaries, and their results, have been depreciated by some who very unreasonably judge of them by what they happen to see of those of the people who have had little or nothing to do with Missionary efforts. Thousands, in the days of slavery, were forbidden, with cruel threats, to attend the ministrations of the Missionaries, and it is a lamentable fact that not a few of these, now they are their own masters, obstinately persist in that ungodly neglect of religious privileges to which they were formerly compelled. But it is manifestly unfair to look to the character and conduct of such for evidence of the results of Missionary efforts.

Unquestionably, there has been much in connection with the Demerara Missions to encourage; at the same time there has been not a little to disappoint and grieve; but taking into account all the circumstances of the case and the ceaseless operation of opposing influences, whilst there is cause for sorrow with reference to what has not yet been accomplished, there is also reason for rejoicing that, amidst so much to mar and hinder the good work, it has been prospered, to a large extent, in promoting the great objects of the Missionary enterprise—the glory of God and the salvation of men.

E. A. WALLBRIDGE.

STATISTICS OF DEMERARA MISSION, 1860.

When commenced.	LOCALITY AND NAME.	Church Members.	Candidates.	Sabbath Scholars.	S. School Teachers.	Day Scholars.
1841	GEORGETOWN, *Smith Chapel	433	32	208	26	356
1808	EAST COAST.					
	Beterverwagting, *Bethel					
1841	Chapel }	345	36	811	42	202
1850	Buxton, Arundel Chapel }	95	23	128	15	51
1857	Plaisance, Zoar Chapel }	96	14	140	9	52
	Ann's Grove, Mount Ephraim Chapel }					
1818	WEST COAST.					
1839	*Ebenezer Chapel }	547	†	417	22	260
	Freedom Chapel }					
1844	CANAL No. 1.					
1834	*Salem Chapel }	291	†	†	†	110
	Lust-en-rust Chapel }					
1857	MAHAICA CREEK, Post Chapel	24	2	70	4	42
1836	LEGUAN, Urwick Chapel }	39	5	42	7	28
	Totals	1870	112	1816	125	1101

* Principal Station.

† No return.

MOURNFUL INTELLIGENCE FROM THE INTERIOR OF SOUTH AFRICA.

DECEASE OF MR. AND MRS. HELMORE, TWO OF THEIR CHILDREN, AND SEVERAL NATIVE CHRISTIANS, AT LINYANTI.

It is well known to the friends of the Society that, as the result of Dr. Livingstone's exploratory travels in the interior of South Africa, and under his immediate advice, the Directors resolved to attempt the establishment of two central Stations, the one on the south and the other on the north of the great river Zambesi. In addition [to four Missionary Brethren specially sent forth to attempt these arduous enterprises, the Directors invited the Rev. ROBERT MOFFAT and the Rev. HOLLOWAY HELMORE, whose knowledge of the language and long experience in Missionary labours admirably qualified them for the service, to superintend the establishment of these projected Missions. Mr. MOFFAT, after the hard service of more than forty years, most readily undertook the task, and, in the autumn of 1859, proceeded with Messrs. SYKES AND THOMAS, and his son, Mr. JOHN MOFFAT, to the country of the MATEBELE, on the south of the

Zambesi. Mr. HELMORE, with his devoted wife, leaving the Mission in which he had laboured for twenty years, and which he had been honoured by God to bring to a high state of social and moral cultivation, started at the same time with Mr. and Mrs. PRICE for the country of the MAKOLOLO, on the north of that river. On their way they encountered serious obstacles, both from want of water and the inadequate strength of their oxen; and our readers will remember in the "Missionary Magazine" for September last, an affecting narrative from the pen of Mrs. Helmore, of the sufferings of the four little children who were her companions on this long and perilous journey. From the date of that communication, viz., September, 1859, no tidings of the Missionary party reached this country till the following mournful communication from Mr. Moffat, dated the 12th November ult., from which it appears that they reached LINYANTI in the spring of last year, but of the precise date we are not informed. A pestilential fever was then raging in the country, and in the month of April, Mr. and Mrs. Helmore, two of their children, and several of the Native Christians by whom they were accompanied, fell victims to the deadly epidemic. Mr. and Mrs. Price were constrained to leave this land of death, and to retrace their course southward. No intelligence has since been received of their progress, but the Directors cherish the hope that their valuable lives have been spared for future usefulness. These mournful events will, we feel assured, awaken the deepest sorrow in many Christian hearts for our beloved and departed friends, Mr. and Mrs. Helmore, and the most affectionate sympathy for their orphan family. It is some alleviation under this heavy bereavement, to know that our devoted Brother and Sister, and their little ones, fell not by the violence of the savage people whom they sought to bless, but under the hand of God their heavenly Father.

This painful and solemn dispensation calls also for humiliation and prayer, and must tend to deepen the conviction of our absolute and entire dependence upon God for the preservation of the precious lives of our Missionary Brethren, and for all success in their self-denying efforts to promote the salvation of the heathen.

Kuruman (South Africa), 12th November, 1860.

MY DEAR BROTHER,—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo Brethren. It was favourable; but alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied, and apostolic Helmore and his devoted wife are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambesi. He there met with some people from Linyanti, who, when asked respecting the welfare of the Missionaries, replied, in the phraseology of the country, that they were all dead

with the fever; and, commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this Station, Mr. P.'s waggon driver; the next, Tabe of Lekatlong, who had accompanied Mr. H. to render him what assistance he could; and the last that seems to have died was a servant of the Bakhatla tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the "fly," obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and who could scarcely be said to live. Since then, nothing has been heard of the party. Our informant returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo, that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone or any of their men who had accompanied him, so that when Sekeletu was requested by Mr. P. to give guides to lead and assist the afflicted party through the fly country, he refused, adding, "Let those who brought you guide you back." From his utter ignorance of distance and localities, he murmured because Livingstone had not sent men to conduct the Missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Sekeletu) however appears to have been otherwise anxious for their safety, and assisted them with oxen. Just ten days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo who went down with the Doctor to Tete. These, however, were much reduced in number; for, besides those who had died, some preferred remaining with the tribes near Tete, to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the Mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever.

Dr. L. proceeded to Sesheke, where Sekeletu was sick, and from thence to Linyanti. Before leaving the hunting party, the Doctor requested them to remain about where they were fifteen days, and he would send letters by them. They did remain there and in the neighbourhood, the time specified, but, no letters arriving, and dreading the fever, they returned home. They had heard nothing of Mr. McKenzie, and supposed that, as he went on the route generally travelled, he must have met Mr. Price about the Zouga River, who will, it is probable, be brought to a stand from want of water. From what we can hear, the last year's drought has been universal, as far as Linyanti. Probably, from this as well as other causes, the fever has been more virulent than usual. Dr. Livingstone also found, on inquiring about old friends, that many of them had been carried off by fever during his absence.

From what I have been able to elicit, it would appear that Mr. Helmore died in the month of April, and Mr. Price and survivors left Linyanti in the month of June. Dr. L. arrived at the Falls on the 8th of August, which is about eight days below Linyanti.

I may just mention, before concluding this part of the subject, that domestic circumstances may have obliged Mr. McKenzie to come to a halt somewhere, on hearing the above news, or meeting Mr. Price.

It is now twenty-one years since Mr. Helmore entered the Mission field. His life has been one of untiring zeal and devotedness to the spiritual and temporal welfare of the Bechuanas. It has been one of labour, cheerfully performed from a sense of duty, and from witnessing the happiest results in the conversion of many to the faith of the Gospel. In the commencement of his career, he had his faith repeatedly put to the test, but these trials he meekly bore with his characteristic patience and firmness, while his kind and affectionate disposition commanded the respect of all who had any intercourse with him. He was greatly beloved by the people of his charge, who grieved over his departure with a depth of filial feeling alike honourable to both. Tabe, who with his son accompanied him in his own waggon, was a man of kindred spirit. He was an experienced Christian and a Native Teacher. When asked by an individual who met him on the journey, as to what could induce him to visit such a sickly country, his reply was—"Surely I can go where Mr. Helmore goes." Of course, he expected to return to his family and his people; but his Heavenly Master has ordered it otherwise, and he has followed his Teacher to the Paradise of God.

During Mr. and Mrs. H.'s short sojourn here, immediately preceding their departure, Mrs. M. and myself were both much struck with their devotion to the Mission they had undertaken, and their entire resignation to the Divine will. We have enjoyed their uninterrupted friendship for seventeen years. This event has cast a gloom over our spirits, and it is impossible not to feel deep concern about the survivors, and the poor little orphans.

How mysterious are the dispensations of Providence to *us*, who know only in part, and see through a glass darkly! The large amount of expense incurred, the labour and toil involved, the valuable instruments cut off, and the bright prospects enveloped in darkness, are depths of Divine Providence which we cannot now fathom, and which we must place to the "all things" which work together for good. Like numberless similar events, they will remain mysteries to us till the light of eternity shall be thrown around them, when all shall appear harmony and love. What we know not now we shall know hereafter.

Having had to take a copy of this for the information of Cape friends, time is only left to close, as the horseman is waiting at the door to overtake the post sent by footmen four days ago.

With kind regards to the Directors,

I am yours, sorrowing,

ROBERT MOFFAT.

The Rev. Dr. Tidman.



SAMOA.

PROGRESS OF THE MISSION.

WE have rarely had the privilege of receiving a more gratifying report than that which we now present to our readers. A quarter of a century has only just ended, since the first six European Missionaries landed in the Navigator's Islands. The population, numbering about forty thousand souls, was at that time sunk in the lowest depths of pagan ignorance and misery. The light of life had indeed just begun faintly to glimmer in that dark land, through the previous labours of Tahitian and other Christian Teachers; but the people, almost without exception, were wedded to their idols, and devoted to the vices which their false religion not only sanctioned, but encouraged. Of the use of letters, they were as ignorant as the savages of the Islands in Western Polynesia remain to this day; and though the character of the islanders was not stained with the gross and monstrous crime of cannibalism, yet the vices of their nature were scarcely less abhorrent to the principles and influence of the Gospel.

Such was SAMOA five-and-twenty years ago. But what hath God wrought! *Now*, heathenism throughout the group is renounced, and, notwithstanding the influence of the principles and habits engendered by paganism—the number of flourishing Christian Churches that have been formed—the still more numerous congregations attracted, every Sabbath, to listen to the Word of Life—the multitudes of children and youth brought under the influence of useful and Christian instruction—the large and increasing number of Native Teachers and Evangelists—and the liberal offerings of the people, year by year, for the support and extension of the cause of Christ—all afford evidences of their deep interest in the blessings of the Gospel, which more than repay the friends of Missions for the labour of love which they have performed on behalf of this once benighted people.

No less obvious and conclusive is the evidence afforded by these blessed results, of the distinguished ability, and entire devotedness of the men who have been honoured of God to accomplish this marvellous transformation. By *their* skill and perseverance, a written language has been presented to the people—the whole Bible has been translated and printed in that strange tongue—useful and religious volumes, in large numbers, have been prepared and circulated;—and these have been received by the inquiring Native Christians, not as a boon of charity, but at a price which has secured ample repayment of the cost.

In the contemplation of these and all the other instructive facts that characterise the history of the SAMOAN Mission, let the friends of the Society, renouncing all self-gratulation, render their adoring praise to Him from whom such miracles of mercy can alone proceed. "Blessed

be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen."

EXTRACTS OF LETTER FROM THE REV. A. W. MURRAY.

"Apia, Upolu, October 3rd, 1860.

"MY DEAR SIR,—It is again my duty to forward to you the annual statement of the contributions from this Mission to the London Missionary Society.

LIBERALITY OF THE NATIVE CHRISTIANS.

"You will be pleased to observe that the amount contributed this year, greatly exceeds that of any former year. The increase upon last year exceeds £300. This pleasing circumstance is chiefly owing, under the blessing of Him from whom all good comes, to the adoption, at some of the stations, of a new mode of collecting our contributions. The plan was tried at this station, and the results were such as to encourage others to adopt it. On Savaii, especially in Mr. Pratt's district, the results of its adoption are of the most gratifying character. There, and in my own immediate district, the amount raised is double that of last year, and at Saluafata, which is now permanently attached to this station, the contributions of this year exceed those of the last by one-third. Should the plan be generally adopted throughout the Mission, which is likely to be the case, with results at all proportionate to those realized here and on Savaii, our Mission will ere long relieve, to a great extent, the Society from the burden of its support.

SUPPORT OF NATIVE TEACHERS.

"It is a gratifying fact also, that the liberality of the people to their own Teachers keeps pace with their liberality to the Society. In this district this year, £208 have been raised for the support of native pastors, so that for objects at home and abroad we have the goodly sum of £409 10s.; and sales of books will realize at least £50 more. * * *

NUMBER OF CHURCH MEMBERS, CANDIDATES, AND SCHOLARS.

"No very marked change has taken place in the district under my care during the past year. In all departments of labour there has been steady progress. Schools and services have been well attended, and the number of church-members and candidates has considerably increased.

The entire number of members in both my districts is 470; of candidates, 653. The population, including the foreign residents, which was not included in last year's report, is about 6000. The number of children in the schools is about 1000; and of that number, 158 boys and 114 girls are in schools of a more select class, somewhat after the character of boarding schools.

"These figures do not include the school for half-caste children, under the care of Mr. Schmidt, which goes on, as formerly reported.

FAILURE OF POPERY.—DESIRE FOR THE SCRIPTURES.

"Among the natives the general rule is, that all children who are sufficiently advanced to do so, attend school, except those whose parents or guardians are under the influence of Romish priests. Popery in Samoa, as elsewhere, loves darkness

rather than light. Happily, however, it makes very little progress, notwithstanding the fact that the priests are double the number of ourselves.

"The thirst for knowledge among the people continues unabated. The edition of the New Testament, of 15,000, printed for us by the British and Foreign Bible Society, is all sold off, and hundreds, perhaps I might say thousands more might be sold if we had them. Some parts of the Old Testament are also exhausted. The Prophets have long been all sold off, and it is probable that before we can have the new edition of the Bible, every part which now remains of the old will be sold. Thus the desire for light is spreading. God grant that the life may keep pace with the light.

"All the members of our Mission are well at present. Mr. Gee has had a severe illness, but is now quite recovered. We have no recent intelligence from the westward Missions—indeed, we have heard nothing of much consequence from them since the last visit of the 'John Williams.' From Tahiti we have very recent information. Mr. Howe is rejoicing in the liberty that has been quite unexpectedly conceded to him of preaching to the natives. The French Governor has granted him this long-desired boon unasked. May days of light and gladness speedily dawn on poor down-trodden Tahiti!"

We have often had occasion to refer to the collateral advantages of Christian Missions in becoming instrumental, under the Divine blessing, of reclaiming many a profligate from the error of his ways, who has been the grief and dishonour of his Christian parents, and the disgrace of the country that gave him birth. In the progress of the Samoan Mission several striking instances of this gratifying character have occurred. A few years since, a pious clergyman in the north of England, all but broken-hearted by the abandoned character of his son, who had entered on board a British vessel as a common sailor, and had for several years been lamented as one dead, communicated to the Foreign Secretary his joy and gratitude on receiving tidings from the long-lost wanderer, that he had sought and obtained mercy of the Lord, through the kind and faithful ministrations of a Christian Missionary in Samoa. The following narrative from our excellent Brother, the Rev. A. W. Murray, supplies a similar illustration of God's sovereign mercy to the chief of sinners, and must induce every reader to exclaim, "Is not this a brand plucked out of the fire?"

"The state of things among the foreign population is also encouraging. Such a community as that collected here, presents anything but a promising field for Christian culture. Nothing, however, is too hard for the Lord. Of this, we have happily pleasing proof from time to time. Within the last month, one has been taken from among us, who was, to all appearance, 'a brand plucked out of the fire.' W. H. Y—, a native of London, was one of the oldest residents. He must have been on the islands about twenty-five years. For many years he led a very wicked life. He was a slave to drunkenness, with its kindred vices. [He was a bitter enemy to Missions and Missionaries, and altogether was about as hopeless a character, in as far as appearances went, as one can conceive of. About four years ago he was brought into contact with Missionaries while

attending the death-bed of a companion in iniquity. Kindness was shown him, and words of warning and entreaty addressed to him as opportunity offered. Some time after the death of his friend he left off drinking, and set about the work of reformation in earnest. After a while, the house in which he lived was consumed by fire, and all the property he possessed was destroyed. He was deeply affected by this calamity. Hitherto, he had dealt in ardent spirits. All he had on hand had been consumed, and he took the advice of a friend to have no more to do with the accursed thing. Fearful struggles followed, which I must not attempt to describe. The result was, that about two years ago he was so much changed, as to encourage the hope that he had passed from death unto life, and up to the time of his death, the happy change continued to become more and more decided, and the closing scenes were such as satisfied those who had the privilege of being with him, that he died in the Lord. It was matter of deep regret to me that I was from home when he died. He was attended by Mr. Powell, who is on Upolu at present, and other friends, all of whom were greatly cheered with what it was their happiness to witness. I had fondly hoped that he would have been spared to evince to the world, by years of consistent conduct, the reality of his conversion, and to lead other wanderers to the Saviour. It has pleased the all-wise One, however, to grant him an early discharge from the conflict, and it is for us to be still. Possibly his mother or other relations, who reside in London, may be inquiring about him. If I can procure the address of his family, I may write to them shortly.

(Signed) "A. W. MURRAY."

SUMMARY OF NATIVE CONTRIBUTIONS.

	£	s.	d.
Mr. Pratt's District	223	12	9
Mr. Gee's ditto	125	19	0
Mr. Ella's ditto	89	5	0
Mr. Nisbet's ditto	55	18	0
Mr. Murray's ditto	201	10	8
Mr. Drummond's ditto	134	16	3
Mr. Powell's ditto	67	1	0
Tauga Rar's ditto (Teacher)	20	12	0
Oil unsold at Mr. Pratt's District	12	0	0
Total	£930	14	8

It will be observed that the amount above stated is applied exclusively towards the support of *European* Missionaries. The number of *Native* Teachers in addition is two hundred and twelve, who take the oversight of as many villages. These village pastors and teachers are supported *entirely* by the contributions of the people, which in the year 1858 amounted to £560. This sum, added to the aggregate amount of the above list, exhibits £1490 14s. 8d. the voluntary contributions of the Samoan Christians for the support of the kingdom of Christ.

INDIA.

TRAVANCORE MISSION.

AWFUL VISITATION OF FAMINE, FOLLOWED BY CHOLERA.

IN a letter from the Rev. James Duthie, inserted in our last Number, a brief statement was given of the fearful sufferings of the people from want and disease, and which, in their progress, appeared likely to become still more distressing and fatal. These painful tidings have been fully confirmed by letters of subsequent date, from the Rev. Frederic Baylis, of Neyoor, and the Rev. John Cox, of Trevandrum, from which we subjoin extracts. The appalling narrative cannot be read without feelings of deep commiseration for the thousands who have been visited by these heavy and accumulated calamities. It will be seen that our brother, Mr. Baylis, estimates the number of deaths of professed Christians in connexion with the Travancore Mission, from starvation and cholera, at not less than twelve hundred. The estimate of Mr. Cox is still higher; while the number of Heathens and Catholics who have fallen victims, in proportion to the population, is yet greater.

But, amidst these dark clouds, rays of mercy and consolation may be perceived. Of the numbers who have recently been brought to renounce idolatry, and put themselves under Christian instruction, Mr. Baylis affirms, none have had recourse to heathen rites or superstitions in this day of trial. The Christians of longer standing and more confirmed character, have found refuge at the footstool of mercy, and by special and united prayer have sought, beneath their heavy burdens, support and consolation from their God and Father.

It is gratifying also to find that the newly appointed Rajah, with the officers of his government, stimulated by the example of the excellent British Resident, Mr. Maltby, have presented liberal donations to our Missionary, Mr. Baylis, to enable him to alleviate the distresses of the people. And, turning from the past to the future, our estimable brother is cheered with brighter prospects, entertaining the hope that the worst was over, and that in a few weeks the gracious smiles of Providence would again shine, both upon the country and its population. May this hope be realized, and the sufferings of the people be sanctified to their future improvement and happiness.

EXTRACTS OF LETTER FROM REV. F. BAYLIS.

“Neyoor, November 19th, 1860.

“MY DEAR DR. TIDMAN,—You will, I am sure, be grieved to hear of the afflictions with which it has pleased God to visit our people. My last letter was one of joy—this must be one of sorrow. Owing to long-continued drought, there was no harvest here at the usual time (September). Food has in consequence been gradually rising to famine prices, and many of the people around us are literally starving. About

a month ago, the tanks were all dried up, so that, even water for the cattle could scarcely be procured, and large numbers of cocoa-nut and other trees were withered, which is not a very common occurrence. At the beginning of last month, we were looking very anxiously, fearing that we might not even get the north-east monsoon (which is not the chief rainy season on this coast), and then there would have been a failure of the next harvest also; but God was graciously pleased to allay our fears. We had a good supply of rain—the tanks have been nearly filled, and cultivation is everywhere going on. It is very cheering now to look abroad on the fields, and see them well covered with the beautiful green of the young paddy. Still, *the scarcity of food is as great as ever*, and will, I suppose, continue until the next harvest, in February, when we may hope for a great improvement.

“But this has not been the greatest of our trials. That dreadful scourge, cholera, has been in our midst, taking away numbers of our people, and, so far as I am able to ascertain, a far greater proportion of the Heathen and Catholic population. You may judge how great its ravages have been when I tell you that, in this district alone, at least 400 of my people (250 adults and 150 children) have been taken since the beginning of September. This is nearly *a tenth* of the whole number of adherents under my care. The mortality has been even greater in the Pareychaley district. The disease has also prevailed throughout the James Town, Nagercoil, Santhapooram and Trevandrum districts, though the mortality has not been quite so great as at Pareychaley and Neyoor. Altogether I reckon, that of those regularly connected with our South Travancore Missions, 1200 *of all ages* have been carried off in this visitation, many of them very suddenly. In some cases, a whole family, or nearly the whole, has been swept away at once. You may imagine the state of anxiety in which we have been, and how our time has been occupied in giving out medicines, and looking after our suffering people. Through God’s blessing on the timely administration of medicines, a good number who were attacked have recovered.

“The disease still continues in some places, but I trust the worst is over. Many now have slight attacks and soon recover, and many are troubled with dysentery. People say they have never known any like this before. Cholera has often attacked villages here and there quite as violently, but this time it appeared to be in every place. There is scarcely a village that has been free—scarcely a household into which death has not entered. From this congregation, twenty-two have been taken, among them a catechist (J. Rathbone), and the wife of the catechist (C. Glover), but some of my congregations have lost from thirty to forty-five.

“This visitation has proved a great trial to the new congregations of which I spoke in my last. In one of them, Pontlanpilavilly, there were twenty deaths. I have only heard of a few cases of actual relapse to heathenism, but from many of these people having left their villages through fear, and on account of the famine, and many not attending regularly on account of the excitement that has prevailed, I am not yet able to speak confidently of the effect this affliction will have on them. I have hope, however, that with the exception of those removed by death, they will be found nearly as before. Many of the new converts have, I know, remained steadfast, though strongly tempted to revert to their old devil offerings. It is not often that much can be ascertained respecting the spiritual state of those attacked with this dreadful disease. I know of no case in which I could hope that there was a death-bed repentance, but I know of many cases where, with all apparent sincerity,

the dying declared their full confidence that Jesus had pardoned them, and that they were going home to Him.

"On Thursday, the 8th, special prayer meetings were held throughout this district. As I was anxious that in each congregation the people should meet on that day at one time (noon), I was only able to attend the meeting held here. Nearly all in the village who could possibly attend came, and I hear that the others were also well attended, and that the people seemed solemnized and earnest. I have reason to believe that the Holy Spirit, the Comforter, was present with us of a truth, and that the prayers then offered were heard and will be answered in God's own time and way.

"As you may suppose, the distress prevailing among the people has been greatly increased by the ravages of the disease. Many families have lost their head, or some of their chief members. Many have been left widows and orphans. It is very distressing to see so many *young* widows, few of whom will ever be able to marry again; for even among our Christians, though many speak in favour of the remarriage of widows, few have the courage or the freedom from prejudice to marry widows themselves when the opportunity is given them. Some friends have been very kind in tendering me assistance towards relieving the distress of the people. I received, together with kind notes of sympathy, from the Resident, F. N. Maltby, Esq., 50 Rs.; from His Highness the First Prince of Travancore, 50 Rs.; from the Dewan of Travancore, 30 Rs., and from other friends, 56 Rs. By means of this kind assistance, I am now able to distribute a number of common cloths and jackets to poor widows (beyond what are usually given by our Dorcas Society), as well as to give small sums of money to relieve present distress. I trust many Christians at home will bear these people on their hearts at the throne of grace, praying not only that these afflictions may be removed, but that they may be made the means of great spiritual blessing to them. Truly many of our people, who have long listened to the Gospel without receiving it, needed something to arouse them from their apathy and worldliness. God grant that they may not harden their hearts under this dispensation of His hand.

"Yours very faithfully,

"FREDERIC BAYLIS."

EXTRACTS OF LETTER FROM REV. JOHN COX.

"Trevandrum, December 6th, 1860.

"MY DEAR BROTHER,—Since the commencement of Missions in Travancore, I believe that no year like the present has been experienced. Last year the hand of man was raised against our work; but it quickly fell palsied, and many saw and owned that God was with us, therefore no one who rose against us could prosper. But the year through which we are passing is far different. God himself has smitten this land, and His sore judgments, famine and cholera, have been, and still are, carrying away hundreds into eternity. Continued drought destroyed the rice crops, and numbers of the inhabitants fainted from want of food, and shrunk to mere skeletons. Men whom I knew as strong able-bodied labourers, I saw after a month or two, and could not recognize, in their emaciated forms, the identity of their former selves. At the time when great numbers were in this weakened condition, and still without the means of subsistence, the cholera swept over the land from the south towards the north. Fatal as that disease is in ordinary circumstances, now it became awfully destructive. It found but shadows of men to encounter, and they passed away before its breath. Since August last, in my own Mission, I have

registered 157 deaths. Of these, 128 were from cholera, nine from age and other causes, twelve from bowel attacks, and eight from famine.

"I see no prospect yet of relief from the great scarcity of food; the rains in October were very deficient, and consequently in many places the rice crop has failed. Lately a black caterpillar has appeared in swarms in the rice-fields, and has destroyed the crops where, notwithstanding the drought, they had a small supply of water. There are many cases where people survived the attack of cholera, but could not obtain food to regain their strength or to support life, and thus they sunk from exhaustion, and died. I find it impossible to give adequate relief to the sufferers connected with my Mission. The schools are nearly all stopped, partly from the late prevalence of cholera, and partly from the children not having food to enable them to leave their houses. I have never witnessed such distress before, and I cannot think what will be the result of the next few months. Many, in order to obtain a little food, have disposed of the few things they had in their houses, or have mortgaged or sold the few trees they possessed; these means are now exhausted, but the famine still continues. We cannot expect rain again till about April, except a few intervening showers. The heart is overburdened with anguish at the sight and contemplation of all this distress. The Sircar has provided work in making and repairing roads, and in cutting a new canal; and this gives help to many, but it does not meet the case of the weak, the languishing, and infirm. Both the British Resident and the Dewan are anxious to do all that they can to relieve the poor, and are ready to give kind consideration to representations made to them.

"The Sircar has lately established two new cunjee houses in the neighbourhood of Trevandrum, in addition to the two which before existed. At these, boiled rice is given daily to the poor. A system of tickets has been introduced, which to some extent secures the cunjee for those really in want. Among those who have received tickets, are several connected with my Mission, who have come in from the country to obtain this aid. I have had to put up places for these to live in, and I have them now on and about these premises. Many will thus be saved from dying by starvation; yet still throughout the country great numbers are without relief. I tried to give a little cunjee at the several schools, but found that it would entail an expense which I had not the means to meet.

"I have written to you this sketch of the unprecedented distress which prevails here now, and, humanly speaking, which will continue for some time, that if you approve you may publish it, and seek help from those Christian friends who are always ready to remember the poor and save the perishing; and I trust that by their speedy and liberal offerings, conveyed through the Society, I may yet be enabled to save many from perishing by starvation. And I entreat you all to join us in earnest prayer to God, that the distress which the people of this land now suffer may be overruled by Him to the salvation of many, and to the more full establishment of the Kingdom of Christ.

"Yours very sincerely,

Rev. A. Tidman, D.D.

"JOHN COX."

Should any friends be generously disposed to answer the appeal of Mr. Cox for pecuniary help, to enable him to minister to the wants of the starving multitudes by whom he is surrounded, we shall be happy to transmit their Christian bounty to our Missionary forthwith, on whose faithfulness and assiduity in its application, entire reliance may be placed.

MISSIONARY CONTRIBUTIONS.

From 17th December, 1860, to 15th January, 1861, inclusive.

N.B.—The Collections and Subscriptions for the Missionary Ship, "John Williams," are reported in "The Juvenile Missionary Magazine."

"A Thank-offering to Almighty God for his goodness in hearing and answering prayer, and not suffering our enemies to rejoice over his people who put their trust in him"	50 0 0	Miss Chambers	0 1 0	Miss Jane Speakman	0 7 6
F. J. Wood, Esq., LL.D. (D.J.)	20 0 0	Emma Daintree	0 3 2	Public Juvenile Collection	1 11 3
Mark Mills, Esq., for Special Chinese Fund	10 0 0	Elizabeth Dilley	0 5 5	For the Ship	4 6 4
Ditto, for Indian ditto	10 0 0	Jane Ebbs	0 1 11	Exs. 33s. 9d.; 167. 15s. 6d.	
Miss Struthers, for School at Cuddapah, including 47. the Native Boy, William Struthers	14 0 0	Emma Gown	0 3 4		
Colossians iii. 23, for the Indian Mission	10 0 0	Charlotte Gown	0 1 0		
A Yorkshireman, for Central South Africa	5 0 0	Mary L. Hale	0 1 11		
Mrs. E. Cragg, for Mrs. Addis's School, Coimbatore	1 0 0	Fanny Hern	0 1 1		
Ditto, for Polynesia	10 0 0	Frances Jones	0 5 0		
Mr. Clarke	1 0 0	Jane Lee	0 6 7		
George Stone	0 5 6	Miss May	0 11 4		
Miss Emma Emerson's Missionary Box	2 9 0	Louisa Paine	0 3 9		
Ignotus per the Patriot, for the Orphan children of Mr. and Mrs. Helmore	0 10 0	Anne Rathbone	0 2 5		
A few Friends, for the Widows' and Orphans' Fund	0 5 0	Emily Roberts	0 2 11		
W. F., ditto	0 5 0	Miss Stevens	0 1 2		
Carlisle Chapel, Kennington		Miss Stokes and Sisters	0 3 7		
Juvenile Missionary Society, From April 19th to July 19th, 1860.		Alice Walker	0 3 7		
Collected by the Girls		Emily Weager	0 1 9		
Emma Daintree	0 3 8	Fractions	0 0 6		
Elizabeth Dilley	0 4 9	By the Boys			
Jane Ebbs	0 1 3	John Balchin	0 2 0		
Emma Gown	0 3 2	Theophilus Carpenter	0 2 5		
Mary L. Hale	0 1 7	Charles Pugh	0 7 0		
Fanny Hern	0 1 0	Edwin Sears	0 3 0		
Frances Jones	0 5 5	Alfred Vinson	0 3 10		
Jane Lee	0 8 6	Arthur Walker	0 10 2		
Mary A. Mason	0 1 2	Henry Walker	0 10 2		
Miss May	0 10 0	Ebenezer Woodcock	0 5 6		
Louisa Paine	0 3 7	Alexander Goodall	0 2 2		
Emily Roberts	0 4 3	John Somers	0 1 4		
Anne Rathbone	0 3 0	Smaller sums	0 0 8		
Eliza Spragg	0 6 1	Exs. 2s. 6d.; 127. 4s. 6d.			
Miss Stevens	0 1 1	City Road Chapel, Juvenile Society, For India	20 0 0		
Miss Stokes and Sisters	0 2 11	For the Ship	27 0 0		
Emily Thompson	0 1 0		47.		
Isabella Weedon	0 1 6	Highgate, Congregational Chapel, Rev. J. Viney, Per Mr. R. James,			
Smaller sums	0 2 9	Mrs. Adams	6 2 6		
Collected by the Boys		Mrs. Buzzard	0 10 6		
John Balchin	0 2 9	Mrs. Benson	0 5 0		
George Banks	0 1 2	Mr. Cutbush	0 2 0		
William Briant	0 6 6	Mrs. Domes	0 2 6		
Theophilus Carpenter	0 3 1	Mrs. Gosbell	0 10 0		
Alexander Goodall	0 6 6	Mrs. Gatliff	0 10 0		
Charles Pugh	0 7 0	Mr. Hubbuck	1 1 0		
John Somers	0 4 3	Mrs. Jackson	0 10 6		
Edward Tarrant	0 3 0	Mr. James	1 0 0		
Alfred Vinson	0 6 3	Mr. Patrick	1 1 0		
Arthur Walker	0 10 6	Mr. W. Piper	1 1 0		
Henry Walker	0 10 6	Mr. Sargent	1 1 0		
Ebenezer Woodcock	0 5 6	Mr. W. Sargent	1 0 0		
Smaller sums	0 1 1	Mr. Southcott	0 2 6		
Collected by the Boys		Mr. Swindell	0 2 6		
John Balchin	0 2 9	Mr. Tyrrill	0 10 0		
George Banks	0 1 2	Rev. J. Viney	5 0 0		
William Briant	0 6 6	Master J. Ernest	1 10 6		
Theophilus Carpenter	0 3 1	Viney	(box) 1 10 6		
Alexander Goodall	0 6 6	Mrs. Wenham	1 1 0		
Charles Pugh	0 7 0	Mr. W. Warton	1 1 0		
John Somers	0 4 3	Sunday School	0 5 0		
Edward Tarrant	0 3 0	For the Widows' Fund	6 13 1		
Alfred Vinson	0 6 3		37l. 13s. 1d.		
Arthur Walker	0 10 6	Kingsland, Mrs. Casterton (D.)	20 0 0		
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6	Park Chapel, Bethnal Green, A Friend, for the Widows' Fund	1 0 0		
Smaller sums	0 1 1	Park Chapel, Camden Town, Mrs. Buss's School, for the Special Chinese Fund	0 10 0		
Collected by the Boys		Surrey Chapel Auxiliary, On account, per E. Howard, Esq.	48 0 0		
John Balchin	0 2 9				
George Banks	0 1 2	Berkshire, Legacy of the late R. Pottinger, Esq., less duty	90 0 0		
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0 6 3				
Arthur Walker	0 10 6				
Henry Walker	0 10 6				
Ebenezer Woodcock	0 5 6				
Smaller sums	0 1 1				
Collected by the Boys					
John Balchin	0 2 9				
George Banks	0 1 2				
William Briant	0 6 6				
Theophilus Carpenter	0 3 1				
Alexander Goodall	0 6 6				
Charles Pugh	0 7 0				
John Somers	0 4 3				
Edward Tarrant	0 3 0				
Alfred Vinson	0				

Collected by Miss Towle.	DEVONSHIRE.	Mr. W. O. Purchase	0 10 0	Miss Susan Sutcliffe	10 0 0
Mr. Hipworth	1 0 0	Mrs. Smith, sen.	0 7 0	Mr. Charles A. Sutcliffe	10 0 0
Mr. Sparkes	0 10 0	Mr. Elcombe	0 5 0	Miss Margaret L. A. Sutcliffe	10 0 0
Sums under 10s.	0 11 10	Mr. Chignell	0 5 0		10 0 0
Collected by Mrs. Bryer.		Public Collections.			
Mr. Bryer	1 0 0	Morning Collection	3 5 0		
Mr. Spalton (Bow Bridge)	0 10 0	Afternoon & Evening ditto	3 8 1		
Mr. J. Spalton (Bow Bridge)	0 10 0	Public Meeting	3 7 8		
Sums under 10s.	1 5 0	for Cadnam Chapel, for Chinese Fund	0 5 6		
Collected by Miss Kirkland.		Brushfield Chapel.	0 5 0		
Mrs. Harkness	0 10 0	Sacramental Collection for Widows and Orphans	3 11 6		
Sums under 10s.	2 5 6	Sunday School Collections.			
Mrs. Tattersall's Missionary Box	0 4 0	Collections after service	0 13 1		
Girls' School.		Miss Jameson's Class	0 10 0		
Mr. Smith's Class	1 6 0	Miss Jackson's do.	0 6 2		
Miss Pike's ditto	2 12 0	Mrs. Crosbie's do.	0 1 0		
Miss Towle's ditto	0 15 2	Miss M. Bailey's do.	0 1 2		
Miss Brailsford's ditto	0 17 0	Miss E. Bailey's do.	0 1 2		
Miss Freeman's do.	0 10 0	Collected by Boxes and Monthly Payments.			
Miss Kirkland's do.	0 10 0	Miss E. Newman	1 14 4		
Collected in other Classes	1 4 4	Miss E. Bailey	0 14 4		
Collected by Sophia Pearson	0 10 0	Miss E. Dwyer	0 11 4		
Boys' School.		Alfred Williams	0 9 0		
Mr. Spalton's Class	2 10 6	Miss Prince	0 6 7		
Mr. Bottomley's do.	3 14 0	Mrs. Soale	0 6 0		
Mr. Jeffrey's ditto	0 16 9	Master Luther Hewlett (since deceased)	0 2 6		
Mr. Richard's ditto	0 13 2	Miss Davis	0 1 1		
Mr. Low's ditto	0 13 0	Exs. 15s. 1d., 21s. 18s.			
Mr. Dicken's ditto	0 10 0				
Mr. Adair's ditto	0 10 0				
Mr. Jackson's ditto	0 10 0				
Mr. Koper's ditto	0 10 0				
Collected in other Classes	1 7 2				
Chester Place Sunday Schools	6 10 11				
Ladies' Missionary Working Association, per Mrs. Sparkes, Treasurer	3 16 0				
Sacramental Collection for Widows and Orphans' Fund	3 7 5				
Mr. John Denston, for ditto	1 1 0				
Mrs. Sparkes, for Public Collections	29 13 10				
Collection after Public Meeting	14 12 9				
Mr. Harkness, for extended Missions to India	0 10 0				
Ditto for China	0 10 0				
117s. 14s. 1d.					
London Road.					
Rev. H. Ollard, P.S.A.					
Mr. G. Goodale, Secretary.					
Collected by—					
Miss Sale	4 10 2				
Miss Shaw	3 12 6				
Miss Footitt	2 2 0				
Mr. Corbin	1 11 0				
Miss Beswick	1 3 0				
Collections after Sermons	20 7 9				
Collection after address to Children of both Schools	4 0 4				
School Boxes	2 18 6				
Anonymous	1 10 0				
L. Booth & another. Sacramental Collections for the Widows' & Orphans' Fund	4 0 0				
Sale of Work by Ladies' Society, for China	15 0 0				
Collected for the "John Williams" Expenses 9s. 6d., 71s. 10s. 3d.	139 4 4				
Less Expenses	9 6 6				
179 17 10					
Including 33s. 13s. 8d. previously acknowledged.					

Oundle.	
Rev. W. S. H. Fielden.	
Mr. Jelley, Treasurer.	
Collection	4 7 7
For the Ship	7 4 0
For Widows' Fund ..	2 0 0
157. 11s. 7d.	

Weldon.	
Rev. G. Bullock.	
Collected by—	
Miss Bullock	1 14 2
Miss Halford	0 10 0
Boxes.	
Master C. P. Chambers ..	0 4 6
Mr. E. Caves	0 5 8
For the Ship	0 10 11
Exs. 6d.; 31. 4s. 9d.	

Felvertop.	
Rev. B. W. Evans.	
Collection	6 1 9
Mrs. Hall's Box	0 5 3
Master W. Bray	0 4 0
Swinford	0 15 6
71. 0s.	

OXFORDSHIRE.	
Henley-on-Thames.	
Mr. Fuller Maitland, Park Place, (D.)	10 0 0

SHROPSHIRE.	
Shrewsbury.	
Castle Gate Chapel.	
Mr. Lewin, Treasurer.	
Sacramental Collection for the Widows' and Orphans' Fund ..	2 0 0
Grant from the Weekly Offering ..	12 0 6
Missionary Box.	
The Young Ladies, at Miss Seammell's Establishment ..	0 17 0
Sabbath School.	
Young Women's Bible Class	0 11 6
Girls' School	1 5 9
Young Men's Bible Class	1 5 6
Boys' School	0 8 8
157. 2s. 1d.	
Pontesbury Chapel.	
Collection, and Missionary Boxes	3 11 0
Shrewsbury.	
Swan Hill Chapel.	
Mr. Nicholls, Treasurer.	
Sacramental Collection for the Widows' and Orphans' Fund ..	4 6 9
Harmer Hill Chapel.	
Public Meeting	1 2 7
Monthly Missionary Prayer Meetings ..	1 1 6
21. 3s. 7d.	

SOMERSETSHIRE.	
Taunton.	
Paul's Meeting.	
Per Mr. E. Symes.	
Sabbath School Association ..	13 4 10
For Widows' Fund ..	4 16 8
171. 1s. 6d.	
STAFFORDSHIRE.	
Uttoxeter.	
Rev. J. Cooke.	
Collected by Mrs. Vernon.	
Miss Baxter	0 10 6
Mr. T. Bladon	0 10 0

Rev. J. Cooke	0 10 0
Mr. W. Chatfield	0 10 0
Mr. S. Garle	0 10 0
Mrs. Gibson	0 10 0
Miss Lassetter	0 10 0
Mr. T. Smith	0 10 0
Mrs. Vernon	1 1 0
Mr. Vernon	1 1 0
Mr. Woolliscroft	1 1 0
Miss Walker	0 10 0
Sums under 10s.	2 18 0

Collected by—	
Miss Cooke	0 14 0
After Sermon	3 13 8
Public Meeting	4 14 1
Juvenile Society	6 19 3
Mrs. Gibson, a Thank Offering ..	5 0 0
Mrs. G. Bladon. Sale of part of Work, Box of Work having been sent.	5 0 0
Sacramental Collection for the Widows' and Orphans' Fund ..	1 13 0
Ex. 21s. 6d.; 874. 5s. 6d.	

Tutbury.	
Rev. J. Wolfendale.	
Collection	5 8 8
Subscriptions	1 0 0
61. 3s. 3d.	

Wednesbury.	
Rev. J. Dixon.	
Collection	2 19 4

Fozall.	
Mr. W. Ellis	0 13 0

SUFFOLK.	
Auxiliary Society, per W. Prentice, Esq.	
Bungay	1 10 8
Stansfeld.	
The late Mrs. Cross, of Truckett's Hall, per Rev. J. Rutter ..	40 7 0
414. 19s. 5d.	
Hemingstone Hall.	
J. Pearson, Esq. (A.)	2 10 0
Lavenham, C. C. H., and H. D., for Native Teachers, Thomas and Sarah Hickman	
	20 0 0

SURREY.	
Richmond.	
Rev. J. B. French, President.	
Miss Blyth, Treasurer.	
Miss Frame, Secretary.	
Subscriptions, Donations, &c., from Nov. 1859, to Nov. 1860.	
Collected by Miss Blyth.	
The Rev. J. Wilkie ..	5 5 0
Miss Wilkie	1 1 0
Miss Waugh	1 1 0
Miss Blyth	2 2 0
Mrs. Christie	2 2 0
Mrs. Fowler	0 5 0
Mrs. Watkins	0 10 0
Mrs. Holloway	0 10 0
Mrs. Dickson	0 5 0
Mrs. Renwick	0 4 0
Mr. King	0 5 0
Mrs. Hewitt	0 4 0
Mrs. Miller	0 4 0
Mrs. Knight	0 4 0
Mr. Parker	0 4 6

By Mrs. Whiteley.	
Mrs. Whiteley	1 0 0
Mrs. Hopwood	0 10 0
Mrs. Buckler	0 4 0
By Mrs. Burt.	
Mrs. Burt	0 5 0

By Miss E. Gandee.	
Mr. Cox	0 10 0
Mr. F. Cox	0 4 0
Mr. Crane	0 3 0
Mr. Evans	0 4 1
Miss Earle	0 4 1
Miss Frame	0 5 6
A Friend	0 4 2
Mrs. Gilhooly	0 6 0
Mr. Keay	0 4 4
Mr. Mudge	0 2 0
Mrs. Penelowe	0 4 4
Mr. Plumer	0 4 0
Mrs. Spice	0 10 0
Mrs. Upward	1 0 0
Miss Upward	0 10 0
Mrs. Peacock	0 2 0
Mr. Allen	0 6 0
Mrs. Denning	0 1 0
Mrs. Olendski	0 1 0

Donations.	
Per Rev. J. B. French.	
Mr. Youngman	1 1 0
Mr. Cussell	1 1 0

Per Miss E. Gandee.	
A Friend	0 5 0
Mr. Youngman	0 5 0
Miss Blyth's Pupils ..	1 11 6
Lucy Oldgate	0 5 0

For Mrs. Jones's School.	
Per Rev. J. B. French.	
John Corrie, Esq.	3 0 0
Mrs. Corrie	1 0 0
Mr. A. J. Corrie	1 0 0
Miss Blyth's Pupils ..	2 2 0
Sunday School	2 2 0
Juvenile Working Association	1 1 0
A Missionary Box	0 9 0

For Missionary Ship.	
Sunday School Teachers and Children	0 9 10
Missionary Boxes.	
Margaret Rogier ..	0 17 6
Miss Grey	0 9 9
Misses Penelowe ..	0 6 10
Mrs. Janeway	0 4 4
Annual Meeting	6 0 6
Sacramental Collection for Widows' & Orphans' Fund ..	5 5 0
Annual Sermon (May)	6 13 0
657. 19s. 9d.	

Sutton.	
Eliza Hill's Missionary Box.	
For more Aid	0 2 0
For Magazines	0 1 0
For China	0 2 6
For India	0 2 6
For Africa	0 2 6
For the Ship	0 2 6
For South Seas	0 2 6
15s. 6d.	

SUSSEX.	
Brighton.	
Young Ladies in Mrs. Large's Bible Class for Porey-chaley Chapel ..	2 0 0
Steyning. Mrs. Mitchell, sen., Missionary Box	
	1 19 0

WARWICKSHIRE.	
Birmingham District.	
W. Beaumont, Esq., Treas.	
Legge Street Chapel.	
Rev. P. Sibree.	
In addition to 117. 8s. 2d., acknowledged in December.	
For Native Teacher, J. B. Sibree	19 0 0
Two Teetotals	0 10 0
107. 10s.	
For a Missionary in China. A Friend, in memory of the late Rev. J. A. James	390 0 0

Nuneaton.	
Bond Street Chapel.	
Rev. E. J. Sadler.	
Collection	3 8 7
Sunday School, for the Ship	1 6 4
Boxes.	
Miss Hall	0 5 0
Mr. Harrison	0 5 0
Mr. Marshall	10 8 0
Small sums	0 7 1
Mrs. Jackson	0 2 6
Sabbath School	0 13 1
Subscribers.	
Higham.	
Mr. Frith	1 1 0
Mr. Evarard	1 1 0
Mr. J. Garrett	0 8 0
Mrs. Smart	0 8 0
Rev. E. J. Sadler ..	0 10 0
Master Sadler's Boxes	0 5 3
107. 11s. 1d.	

WESTMORELAND.	
Kendal.	
Legacy of late Miss Anna Braithwaite ..	10 0 0

WILTSHIRE.	
Collections by Rev. T. Mann.	
Birdsush.	
Boxes.	
Miss S. Gould	0 16 2
Mrs. Wm. Trowbridge ..	0 8 7
Master J. Kiddle ..	0 7 4
Mrs. Bridle	0 4 2
H. Fanoner	0 2 4
Collection	2 2 9
For Ship	2 6 0
Exs. 3s. 5d.; 61. 9s.	

Broadchalk.	
Sunday School, for the Ship	0 9 6
Trowbridge.	
Tabernacle.	
On account	20 0
For Widows' Fund ..	5 0 0
On account	250.

YORKSHIRE.	
Hull and East Riding Auxiliary.	
A. Levett, Esq., Treasurer.	
On account	296 13 3
For the Ship.	
Thornghumbald	0 4 6
Cottam	3 13 6
181s. 1s. 1d. Sunday School	9 3 9
2900. 2900.	

Morley.	
Old Chapel.	
Collection, per Rev. J. Wonnacott ..	2 0 0

WALES.	
Llanelli, Carmarthenshire.	
Park Street Chapel.	
Rev. L. Perkins.	
For Widows' Fund ..	2 2 0
Juvenile Missionary Association, for the Missionary Ship	3 1 6
Juvenile Missionary Association (General).	
Collected by—	
Wm. Hancock	0 3 3
Ellen Prodlove	0 1 0
Alfred Daniel	0 1 2
Annie James	1 5 0
Louisa Hayton	0 8 0
June Charles	0 1 5

Thomas Bowen.....	0 1 4	Distributed as follows:	Mr. John Sturrock..	1 0 0	Missionary Box in
John Brooke.....	0 17 0	London Missionary	Thomas Sturrock..	0 6 0	District Mission
Wm. M. Williams.....	0 1 4	Society.....	William A. Sturrock,	8 0 0	School.....
John Jones.....	0 3 0	Home Mission.....	Amoy China.....	8 0 0	1 10 0
Joseph Henshall.....	0 1 0	The African Train-	Rev. William Swan..	10 0 0	71. 3s. 6d.
Henrietta Henshall..	0 1 2	ing Institution.....	Rev. William Swan		Insch.
Fanny Henshall.....	0 1 0		for Madras Scho-		Contributions, per
William Henshall.....	0 1 2		larship.....	5 0 0	Mr. J. Russell.....
Thomas Harries.....	0 3 0		Mrs. William Swan,		For the Ship.....
John Miller.....	0 5 6		for Mrs. Lewis's		51. 1s. 10d.
John Williams.....	0 6 0		School, Santia-		Moffat, U. P. Church,
William Richardson..	0 1 4		garam.....	5 0 0	for the Native
Eliza Thomas.....	0 6 1		Sabbath Morning		Teacher, Gasebonoe
Margaret Harries...	0 6 1		School.....	1 12 0	Moffat.....
Elizabeth Richard-			Mr. and Mrs. Weekes	1 0 0	10 0 0
son.....	0 1 0				Penpont Re-formed
Annie Corrigan.....	0 4 4				Presbyterian Con-
Mary J. Holmes.....	1 4 3				gregation, for
Elizabeth Williams..	0 6 3				Bibles in China... 1 0 0
Sarah Jones.....	0 3 8				Stromness. United Presby-
Mary E. Nanchollis..	0 3 8				terian Church.
William Lovejoy.....	0 3 8				General.....
Annie Richardson...	0 1 5				For the Ship.....
Sarah A. Morgan.....	0 1 3				51. 4s. 6d.
Elizabeth Fenney...	0 2 0				Montrose.
Elizabeth Marsh.....	0 1 1				Collected by Miss Johnston.
Elvira Vaughan.....	0 1 6				Mrs. Johnston.....
Mary Ann Vaughan..	0 1 2				Mrs. P. Whyte.....
Sarah Maria Harries	0 17 4				Mrs. Muckhart.....
Mary Hepburn.....	0 12 4				Mrs. George Gordon..
Mary Ann Powell.....	0 2 4				Mr. Robert Barclay..
Eliza Ann George.....	0 13 11				Mr. Christian H.
John Thomas.....	0 2 3				Miller.....
Joseph George.....	0 5 1				Mr. Archibald Foote
John M. George.....	0 5 1				Mr. Francis Aber-
E. S. Howell.....	0 4 4				dein.....
Smaller sums.....	0 1 5				1 0 0
	162. 10s. 4d.				Mr. William Mitchell
					Mr. Joseph Hall.....
					Mr. William Hodge..
					Mr. J. William Japp
					Mr. Francis M. Japp
					Mr. William Henry..
					Mr. Joseph John-
					ston.....
					Mr. William D.
					Johnston.....
					Mr. James Johnston..
					Mr. Robert Cooke...
					Mr. Robert Walker...
					Mr. David Walker...
					Dr. Lawrence.....
					Collection at Public
					Meeting, with
					Deputation.....
					3 7 3
					Sacramental Col-
					lection, for Widows'
					and Orphans' Con-
					gregational Church.
					Rev. P. Whyte.....
					2 8 0
					24 7 9
					Less Advertising and
					Expenses of Meet-
					ing.....
					1 2 3
					23 5 6
					CANADA WEST.
					Toronto.
					Anonymous, for the
					distribution of
					Testaments among
					the Chinese.....
					2 0 0
					Children of the
					Western Union
					Sabbath School,
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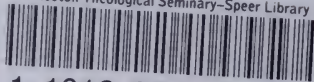
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